(1)

The Last SPEECH.

OF THE

Five Notorious Traitors and Jesuits:

VIZ.

Thomas White alias *Whitebread*, Provincial of the *Jesuits* in England. *William Harcourt* alias *Harison*, pretended Rector of *London*, *John Gavan* alias *Gowen*, *Anthony Turner*. And *John Fenwick*, Procurator for the *Jesuits* in *England*.

Who were justly executed at Tyburn, June 20. 1679 *for Conspiring the Death of His Sacred Majesty, and the Subversion of the Government and Protestant Religion.*

with ANIMADVERTIONS.

WOnder not, that they who have assum'd to themselves the digni'ed Orders of Religion and Sanctitie, together with the perfections of Learning nd under that notion and Coverture, to Establish themselves in the absolute Dominion of the Souls, and consequntly the Bod es of men; brake all the fences & impalements of Divinity and morality, and being brought to suffer for their so doing, make their business to impose upon the spectators of their Last Behaviour. Those People ow that the last words of dying men bear a grea sway amongst the living, and that he Swanlike sentences of those that sing at their departure, being cunningly insinuated nd politickly made use of, penetrate more deeply than can be imagin'd in the heatrs f the credulous & unstable. Upon these grounds and with these aimes, those persons o lately condemn'd by National justice, and warranted to execution, like men infected with the Pestilence, who through the particular malice of that distemper labour o infect all persons that they come near, though to have imposed their delusions upn the people, and their ultimat Farewells to the world, to have diffus'd the venom of heir Herisie through the veins of the whole Nation. For could they but have purg'd way their Crimes with the sweet Hyssop of a fine speech, or blotted out the stains of heir Offences with an inveagling Metapher, then they thought they had done a great o.k: well knowing, that an opinion of Mayrerdom begets belief, and that belief is he Mother of conversion. Thereby they had improv'd their happiness in conceit, and ad shortened their journey to Heaven by leaving Purgatory on the left hand, as being such who have given a more dreadfull stroke, like *Sampson*, to their Enemies, at heir fall, than all the years of their former lives e're gave them oppertunity to do.

The Last Speech of Thomas White *alias* Whitebread.

I suppose it is expected I should speake something to the matter I am condemned for, and brought hither to suffer, it is no less than the contiving and plotting his Majesties Death, and the alteration of the Government of the Church and State;

you all either know, or ought to know, I am to make my appearance before the Face of Almighty God, and with all imaginable certainty and evidence to receive a final Judgment for all the thoughts, words and actions of my whole life. So that I am not now upon Terms to speak other than truth, and therefore in his most Holy Presence, and as I hope for mercy from his Divine Majesty, I do declare to you here present, and to the whole world, that I go out of the world as innocent, and as free from any guilt of these things laid to my charge in this matter; as *I* came into the world from my mothers womb; and that I do renounce from my heart all manner of Pardons, Absolutions, Dispensations for swearing, as occasions or interest may seem to require, which some have been pleased to lay to our charge as matter of our *Practice* and *Doctrine*, but it is a thing so unjustifiable and unlawful, that I believe, and ever did, that no power on Earth can authorise me or any body so to do; and for those who have so falsly accused me (as time either in this world, or in the next, will make appear) I do heartily forgive them, and beg of God to grant them his holy Grace, that they may repent their unjust proceeding against me, otherwise they will in conclusion find they have done themselves more wrong than I have suffered from them, though that has been a great deal. I pray God bless his Majesty both Temporal and Eternal, which has been my daily prayers for him, and is all the harm that I ever intended or imagined against him. And I do with this my last breath in the sight of God declare, that I never did learn, teach or believe, that it is lawful upon any occasion or pretence whatsoever, to design or contrive the Death of His Majesty, or any hurt to his person; but on the contrary, all are bound to obey, defend and preserve his Sacred Person; to the utmost of their power. And I do moreover declare, that this is the true and plain sence of my Soul in the sight of him who knows the Secrets of my heart, and as *I* hope to see his blessed Face without any Equivocation or mental Reservation. This is all I have to say concerning the matter of my Condemnation, that which remains for me now to do, is to recommend my Soul into the hands of my blessed Redeemer, by whose only merits and Passion I hope for Salvation.

The last Speech of William Harcourt *alias* Harrison.

THE words of dying persons have been always esteemed as of greatest Authority, because uttered, when shortly after they were to be cited before the high Tribunal of Almighty God, this gives me hopes that mine may be looked upon as such, therefore I do here declare in the presence of Almighty God, and the whole Court of Heaven, and this numerous Assembly, that as I ever hope (by the merits and Passion of my sweet Saviour Jesus Christ) for eternal Bliss, I am innocent as the Child unborn of any thing laid to my charge, and for which I am here to dye, and I do utterly abhor and detest that abominable false Doctrine laid to our charge, that we can have Licenses to commit Perjury, or any Sin to advance our Cause, being expresly against the Doctrine of St. *Paul*, saying *Non sunt facienda mala, ut eveniant bona*; Evil is not to be done that good may come thereof. And therefore we hold it in all causes unlawful to kill or murder any person whatsoever, much more our lawful *King* now Reigning, whose person and temporal Dominions we are ready to defend against any Opponent whatsoever, none excepted. I forgive all that have contrived my Death, and humbly beg pardon of Almighty God, I also pardon all the World. I pray God bless His Majesty, and grant him a prosperous Reign. The like I wish to his Royal Consort the best of Queens. I humbly beg the prayers of all those of the *Roman* Church, if any such be present.

The

The last Speech of John Gavan, *alias* Gawen.

DEarly beloved Country men, I am come now to the last scene of Mortality, to the hour of my death, an hour which is the Horizon between time and Eternity, an hour which must either make me a star to shine for Ever in the Empire above, or a firebrand to burn everlasting amongst the damned Souls in hell below; an hour in which if I deal sincerely, & with a hearty sorrow acknowledge my crimes, I may hope for mercy; but if I falsly deny them, I must expect nothing but eternal damnation; and therfore what I shall say in this great hour, I hope you will believe. And now I do solemnly swear, protest and vow, by all that is sacred in Heaven and on earth, and as I hope to see the Face of God in Glory, that I am as innocent as the child unborn of those treasonable crimes, which Mr. *Oates* & Mr. *Dugdale* have sworn against me in my Tryal, and for which, sentence of Death was pronounced against me the day after my Tryal; and that you may be assured that what I say is true, I do in the like manner protest and swear, as I hope to see the Face of God in Glory, that I do not in what I say unto you, make use of any Equivocation, mental Reservation, and material Prolocution, or any such ways to palliate Truth. Neither do I make use of any dispensations from the Pope or any body else; or of any Oath of secresie, or any Absolution in Confession or out of Confession to deny the truth, but *I* speak in the plain sence which the words bear; and if I do not speak in the plain sence which the words bear, or if I do speak in any other terms to palliate, hide, or deny the truth, I wish with all my soul that God may exclude me from his heavenly Glory, & condemn me to the lowest place of hell Fire: and so much to that point.

And now, dear Country-men in the second place, I do confess and own to the whole world that I am a Roman Catholick, and a Priest, and one of that sort of Priests which you call *Jesuits*, and now because they are so falsly charged for holding King killing Doctrine, I thing it my duty to protest to you with my last dying words that neither I in particular, nor the *Jesuits*; ingeneral, hold any such opinion but utterly abhor and detest it; and I assure you, that among the multitude of Authors which among the *Jesuits* have printed Philosophy, Divinity, Cases or Sermons, there is not one to the best of my knowledge that allows of King killing Doctrine, or holds this position That it is lawful for a Private person to kill a King, although an Heretick, although a Pagan, although a Tyrant, there is I say, not on Jesuit that holds this, except *Marians*, the *Spanish* Jesuit, and he defends it not absolutely, but only problematically, for which his Book was called In again, and the opinions expugned and sentenced. And is it not a sad thing, that for the rashness of one single man, whilst the rest cry out against him, and hold the contrary, that a whole Religious order should be sentenced? But I have not time to discus this point at large, and therefore *I* refer you all to a Royal Author, *I* mean the wise and Victorious King Henry the Fourth of *France*, the Royal Grandfather of our present gracious King, in a publick Oration which he pronounced himself in defence of the Jesuits, said, that he was very well satisfied with the Jesuits Doctrine concerning Kings, as believing it conformable to what the best Doctors of the Church have taught. But why do *I* relate the testimony of one particular Prince, when the whole Catholick World is the Jesuits Advocate? for to them chiefly *Germany*, *France*, *Italy*, *Spain*, and *Flanders* trust the Education of their Youth, and to them in a Great proportion, they trust their own souls to be governed in the Sacraments. And can you imagine so many great Kings and Princes, and so many

many wise States should do or permit this to be done in their kingdoms; if the Jesuits were men of such damnable principles as they are now taken for in *England*?

In the third place, dear Countrey-men, I do attest, that, as I never in my life did machine, or contrive either the deposition or death of the King, so now I do heartily desire of God to grant him a quiet and happy Reign upon earth, and an everlasting Crown in Heaven. For the Judges also, and the Jury, and all those that were any ways concern'd, either in my Tryal, Accusation, or Condemnation, I do humbly ask of God, both temporal and eternal haypiness. And as for Mr. *Oats* and Mr. *Dugdale*, whom I call God to witness, by false oaths have brought me to this untimely end, I heartily forgive them, because God commands me so to do; and I beg of God for his infinite mercy to grant them true sorrow and repentance in this Word, that they be capable of eternal hapiness in the next. And so having discharged my Duty towards my self, and my own Innocence towards my Order, and its Doctrine to my Neighbour and the World, I have nothing else to do now, my great God, but to cast my self into the Arms of your Mercy, as firmly as I judge that I my self am, as certainly as I believe you are One Divine Essence and three Divine Persons, and in the Second Person of your Trinity you became man to redeem me; I also believe you are an eternal Rewarder of Good, and Chastiser of Bad. In fine, I believe all you have revealed for your own infinite Veracity, I hope in you above all things for your infinite Fidelity; and I love you above all things, for your infinite beuty and Goodness; and I am heartily sory that ever I offended so great a God with my whole heaat: I am contented to undergo an ignominious Death for the Love of you, my dear Jesu, seeing you have been pleased to undergo an ignominious Death for the love of me.

The last Speech of Anthony Turner.

BEing now, good people, very near my end, and summoned by a violent Death to appear before God Tribunal, there to render an account of all my thoughts, words, and actions, before a just Judge, I am bound in concience to declare upon Oath my innocence from the horrid Crime of Treason, with which I am falsly accused: And I esteem it a Duty I owe to Christian Charity, to publish to the World before my death all that I know in this point concerning those Catholicks I have conversed with since the first noise of the Plot, desiring from the very bottom of my heart, that the whole truth may appear, that Innocence may be clear'd, to the great Glory of God, and the Peace and welfare of the King and Country. As for my self, I call God to witness, that I was never in my whole life at any Consult or Meeting of the *Jesuits*, where any Oath of Secrecy was taken, or the sacrament, as a bond of Secrecy, either by me or any one of them, to conceal any Plot against His sacred Majestie; nor was I ever present at any *Meeting* or Consult of theirs, where any proposal was made, or Resolve taken or signed, either by me or any of them, for taking away the life of our Dread Soveraign: an impiety of such a nature, that had I been present at any such *Meeting*, I should have been bound by the Laws of God, and by the Principles of my Religion, (and by Gods grace would have acted accordingly) to have discovered such a devillish Treason to the Civil Magistrate, to the end they might have been brought to condign punishment. I was so far, good people, from being in *September* last at a Consult of the Jesuits at *Tixall*, in Mr *Ewers* Chamber, that I vow to God, as I hope for salvation, I never was so much as once that year at *Tixall*, my Lord

Aston

Aſtons House. 'Tis true, I was at the congregation of the Jeſuits held on the twenty-fourth of *April* was twelve-month, but in that meeting, as I hope to be ſaved, we meddled not with State affairs, but only treated about the Governours of the Province, which is uſually done by us, without offence to temporal Princes, every third Year all the world over. I am, good people, as free from the Treaſon I am accuſed of as the Child that is unborn, and being innocent, *I* never accuſed my ſelf in Confeſſion of any thing that *I* am charged with. Which certainly, if I had been conſcious to my ſelf of any Guilt in this kind, I ſhould not ſo frankly and freely as I did, of my own accord, preſented my ſelf before the Kings moſt Honourable Privy Council. As for thoſe Catholicks, which I have converſed with ſince the noiſe of the Plot, I proteſt before God, in the words of a dying man, that I never heard any one of them, neither prieſt nor Layman, expreſs to me the leaſt knowledge of any Plot, that was then on foot amongſt the Catholicks, againſt the Kings moſt Excellent *Majeſty*, for the advancing the Catholick Religion. I dye a Roman Catholick, and humbly beg the prayers of ſuch for my happy paſſage into a better Life: I have been of that Religion above thirty years, and now give God Almighty infinite thanks for calling me by his holy Grace to the knowledge of this Truth, notwithſtanding the prejudice of my former Education. God of his infinite goodneſs bleſs the King, and all the Royal Family, and grant his *Majeſtie* a proſperous Reign here, and a Crown of Glory hereafter. God in his mercy forgive all thoſe which have falſly accuſed me, or have had any hand in my Death; I forgive them from the bottom of my heart as I hope my ſelf for forgiveneſs at the Hand of God.

O God who haſt Created me to a ſupernatural end, to ſerve thee in this life by grace, and to injoy thee in the next by glory, be pleaſed to grant by the merits of thy bitter death and paſſion, that after this wretched life ſhall be ended, I may not fail of a full injoyment of thee my laſt end, and ſoveraign good. I humbly beg pardon for all the ſins which I have committed againſt thy Divine Majeſtie, ſince the firſt inſtant I came to the uſe of Reaſon to this very inſtant. I am heartily ſorry from the very bottom of my heart for having offended thee ſoo good, ſo powerfull, ſo wiſe, and ſo juſt a God, and purpoſe by the help of thy Grace, never more to offend thee good God whom I love above all things.

O ſweet Jeſus, who hath ſuffered a moſt painfull and ignominious Death upon the Croſs for our ſalvation, apply, I beſeech thee, unto me the merits of thy Sacred Paſſion, and Sanctifie unto me the ſufferings of mine, which I humbly accept of for thy ſake in union of the ſufferings of thy Sacred Majeſtie, and in puniſhment and ſatisfaction of my ſins.

O my dear Saviour and Redeemer, I return thee immortal thanks for all thou haſt pleaſed to do for me in the whole courſe of my life, and now in the hour of my Death, with a firm belief of all things thou haſt revealed, and a ſtedfaſt hope of obtaining everlaſting bliſs, I chearfully caſt my ſelf into the Arms of thy Mercy, whoſe Arms were ſtretched on the Croſs for my Redemption, Sweet Jeſus receive my Spirit.

The laſt Speech of John Fenwick.

GOod People *I* ſupoſe you expect I ſhould ſay ſomething as to the Crime I am condemned for, and either acknowledge my Guilt, or aſſert my innocency, I do therefore declare before God and the whole World, & call God to Witneſs that what I ſay is true, that I am innocent of what is laid to my charge of Plotting the Kings death, & endevouring to ſubvert the Government, & bring in a forreign power, as the child unborn, & that I know nothing of it but what I have learnd from Mr. *Oates* & his Com-

Companions, and what comes originally from them. And to what is said and commonly belived of Roman Catholiks, that they are not to be believed or trusted, because they can have dispensations for Lying, Perjury, killing Kings, and other the most enormous Crimes; I do utterly renounce all such Pardons, *Dispensations*, and withall declare, That it is a most wicked and malicious Calumny cast on them, who do all wi hall their hearts and Souls hate and detest all such wicked and damnable practices; and in the words of a dying man, and as I hope for Mercy at the hands of God, before whom I must shortly appear and give an account of all my actions, I do again declare, That what I have said is most true, and I hope Christian Charity will not let you think, that by the last act of my life, I would cast away my Soul, by sealing up my last breath with a damnable Ly..

THe main Drift and Scope of these so notorious Malefactors speeches, was to wipe away the Contamination of that Guilt, which brought them all to be the publick spectacles of Condign Punishments wherein they observe all the same method of Appealing to Heaven, denying the doctrine and maxims of their *Order*, and then praying for the King and themselves. All which Oaths and Protestations, had they been true, they might rather have been thought *Apostates* from their Order, and detectors of the Religion they so zealously professed upon the Lader, than valiant Champions in the *Romish* Militant Church, had they been such weak and Pusillanimous combatants with Death, as not strenuously to deny what they were so fairly convicted of, they would have been deprived of those glorious Crowns of Martyrdom which were assured them by him whom they call the only Lord of all the World, the only vice-God; the only Emperor, the only King, the most Holy Pope. They thought it was much better to make but one Skip from the Cart to *Jacobs* Ladder, and so to mount directly up to Heaven, than to be condemned with an ignominious Load of Truth, and penitent Confession of the Facts they committed to the whips and Scourges of a tedious Purgatory; else it would seem strange to the world; that in the midst of those Solemn Protestations which they made to that God, to whom their Souls were taking such a speedy flight, as they pretended should so boldly deny what so many Grand Signiours of Jesuitisme have so stifly maintained to all the world Nor did this *Leash* and *Brace* of their Disciples shew themselves such mild Receders from their Principles, who durst so confidently adventure to Beard the Laws and Statutes of a Soveraign Prince, within his own Dominions; *ipso facto* malefactors and Rebels to His Majestie, when they first set foot upon His Shore,

As for their renouncing all Equivocations and mental reservation, which is the Ground upon which they all tread, that will signify nothing, when we consider the Nature and Quality of a true Jesuit, which is tenaciously to hold and adhere to the Dictates and Positions of their superiors, as believing what they teach to be al inspiration. Now their Heavenly Doctrine is no more then this; that it is lawful for them, not only to deny and conceal the truth but also piously and religiously to affirm, to swear by, and invoke God and their salvation to attest those things which they know to be assuredly untrue. Thus *Toletus*, both a Jesuite and Cardinal, L. 4. of his Instructions to the Priests, *C.* 21 *If it be a secret crime concerning which, any one is examined, he may make use of Equivocation. As for example, If I be asked whether I did such a thing or No? I may answer no: with this reservation to my self; I did not* now *do it.*

Gregory

Gregory de Valentia asserts the same: *If the Question*, saith he, *be not fit to be answered, though you be upon your Oath, yet shall no Perjury be commited, though the party swear contrary to the intent of the Judge; such an one does neither lye, nor take the Name of God in vain, when it is for his own preservation.*

Andreas Eudemin Johannes is another of the same Stamp.

Martin Azpil eta of *Navarr*, proves Equivocation to be Lawful, from the exampl'e of St. *Francis*, who being asked by certain Officers, *whether such a Murderer did not run such away; Put his hand into his Sleeves, and cried, he did not pass this way: meaning that he did not flie through his Sleeves.*

The fore-mentioned Cardinal *Toletus* also affirms, *That if a Priest be asked by the Magistrate, whether he saw such a one at any time? He may answer, No, For he did not see him that he should tell the Magistrate; or he did not see him in a Beatifical Vision, or I did not see him at Venice.* &c. Many more Examples might be brought out of the same, and several other Printed Authors; neither are the Equivocations of *Tresham*, *Garnet*, and others unknown to our selves, as those of *Richcome* are in *France*, who affirmed, *That he never heard the last deceased* Henry, *called Tyrant by any of his Subjects, though he had heard* Henry Valois, *the last Murthered King often so reviled.* So that it may be well said to be the Jesuits Motto.

Jura, perjura, secretum prodere Noli.

Swear and Forswear--

But the main secret to betray forbear.

Thus while they pretend to renounce and detest Equivocations, Mental Reservations, and Dispensations; Reason it self must needs perswade us that men principl'd and educated by such instructors, are guarded with a good *Salvo*, for those very Equivocations which they seemed to abjure.

No less, if not more apparent is the fallacy of their disowning and disavowing that dismal Doctrine, of killing Kings and Princes.

To which purpose *Gawen* fell short in affirming, that only *Mariana* the *Spaniard* was the upholder of that dreadful Opinion; witness the writings and Approbations of *Stapleton* and *Garnet*; and the Appology of *Jacob Clements*, in some part recited in the Oration to the King of *France*, against the Readmission of the Jesuits into that Kingdom. *Commolet* and *Guignardus*, by whom that bloody Act of *Jacob Clements*, who Murdeered *Henry* the Third of *France*, was called the *Gift of the Holy Ghost*, as is averr'd in the forementioned Oration to *Henry* the Fourth. *And who so wicked among us*, saith the same Oration, *as not to see, that if* Jacob Clements *had not deeply Drank of the Jesuits Poyson, he would never have thought of killing his Lord and Master.* The Warlike Prowess and renown of *Henry* the Fourth, could not defend him from the Treachery of a Bejesuited Enthusiastick, who confess'd that he had suckt all his King-killing malice from their Diobolical Oratory. And so far was *Mariana* from being the supporter of their Doctrine, that *Francis de Verone* wrote in the defence of *Chastell*, who had stabb'd *Henry* the Fourth, and *John Gueret* and *John Hay* were both banish'd out of *France*, for publickly Teaching their Disciples the vicious Precepts of early Treason.

Nor is there any thing more horrid among all the Butcheries of the Heathen Sacrificers, than the Ceremony, which the Jesuits use, at the Consecration of the person and the Dagger, which they design for a Royal Massacre. For their intended Execu-

tion

tioner is brought into a private Room, where the Dagger carefully wrapt in a fair Linnen Cloath, and sheath'd in an Ivory sheath enamel'd with several strange Characters, with an *Agnus Dei appendant*, is set at liberty to dazle the Murderers eyes. Then the Weapon being drawn, is sprinkl'd with Holy water, adorn'd with a Rosarie of Coral Beads, and so delivered with these words. *Chosen Son of God receive the Sword of* Jepta, *the Sword of* Sampson, *the Sword of* David *with which he cut off* Goliah's *Head* &c. *Go and be prudently Courageous.* Then falling on their knees, they mumble forth this dismal exorcism; *Cherubims and Seraphims, ye Thrones and Powers, ye Holy Angels all descend, and fill this blessed Vessel with perpetual Glory; dayly offer to him the Crown of the Blessed Virgin* Mary, *the Holy Patriarchs and Martyrs; For he is now your own, and no longer belongs to us.* Then they bring him to the Alter, & shewing him the Picture of *Jacob Clement. Strengthen*, O *Lord* they cry, *this thy Arm, the Instument of thy revenge. Let all the Saints arise and give place to him.* An invention of men worse than Devils, enough to amaze Heaven it self; which shews that the words of dying men are not always Oracles, when they go about to palliate em bodyed Villany. Nor was *Mariana*'s Book exploded, as *Gawen* averrs; but it is true that care was taken by the Jesuits to suppress both *Mariana* and others, for he was not alone, meerly out of necessity, & to divert the storm that threatened them from the Court of *France*. And thus the world may see the folly of that vain Complement; *That a whole Order should suffer for the rashness of one man.*

As little cause there is for Us to believe, *That the whole Catholick World* should be the *Jesuits Advocate*. At least the whole *Catholick World* has taken a very ill Cause in hand, to defend an *Order* that has so ill behaved it self, as to be expell'd out of *France* for Murther, out of *England* for High-Treason; from *Venice*, almost in the sight of *Rome* it self, for their insufferable Ambition, and design of bloody revenge; out of *Bohemia*, for being common disturbers of the publick Peace; out of *Moravia* and *Hungaria* for the same cause; out of *Transilvania*, for being almost the ruin of that Country; and out of the *Low Countries*, for their continual Misdemeanors; and Lastly, this may be also added, That *Ferdinand* King of *Sweden* was expelled his Kingdom, for endevouring to obtain their Readmission after they had been ejected by his Subjects.

As for Father *Harcourt* let it not seem strange, for I find they were all alike in hast to reach Heaven before *Sun* set that should pretend so much ignorance of the Plot. For the Reason is plain; he was resolv'd to visit *St Peter* in the Jesuits Livery, and to let them see he was True Blew: while his own Letter under his own Hand, written into the Country to give notice of Sir *Edmund bury Godfry*'s Death three Hours after his Murther; and publickly to be seen, puts a most cruel Slur, upon his ate protested Hatred of mental Reservation and Equivotion.

Now as for their Papers for their Judges, and the Discoverers of their Treason, in my Judgment they might have spar'd 'em. For why should they be so zealous to pray for them, when they would not so much as beg one tear from those that were not of their own profession, They were no prayers of Charity, but rather the curses of their malice, while they labour'd to scandal the Justice of such most Eminent Judges, the Impartiality of so sound a Jury, and the Fidelty of such Witnesss, who having so highly merited of the whole Nation, have rendred the Sufferers more remarkable in their Ends, than in all the the progress of their Lives before.

FINIS.